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FIFTY-SECOND ANNUAL REPORT

OF THE

DIRECTORS

OF THE

American Education Society,

PRESENTED MAY 25, 1868.

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FIFTY-SECOND

ANNUAL REPORT

OF

THE DIRECTORS

OF THE

AMERICAN EDUCATION SOCIETY,

PRESENTED AT THE

ANNUAL MEETING HELD IN THE CITY OF BOSTON,

MAY 25, 1868.

BOSTON:
PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.
1868.

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ANNUAL MEETING.

THE AMERICAN EDUCATION SOCIETY held its Fifty-second Annual Meeting at the Rooms of the Society, 15 Cornhill, Boston, on Monday, May 25, 1868. The President, Rev. SETH SWEETSER, D. D., presided. The meeting was opened with prayer by Rev. RUFUS ANDERSON, D. D.

The Records of the last Annual Meeting were read by the Secretary.

The Treasurer presented his Report, which was read and accepted.

The Fifty-second Annual Report of the Directors was presented by the Secretary, and, on motion, it was

Voted, That the reading of the Report be dispensed with, and that an abstract of the same be read at the public meeting to-morrow.

The following persons were elected Corporate Members, viz: Rev. WILLIAM M. BARBOUR and Mr. CHARLES C. BURR.

The Officers of the Society for the ensuing year were then chosen.

Voted, That when this meeting adjourn, it adjourn to meet to-morrow, at nine o'clock, A. M., to attend the services of the Fifty-second Anniversary, in Mount Vernon Church.

Adjourned.

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Tuesday, May 26.—The Society met according to adjournment, the President in the chair.

Rev. John O. Fiske, of Bath, Me., offered prayer.

An Abstract of the Annual Report was read by the Secretary.

A Discourse was then delivered by Rev. William M. Barbour, of Peabody.

After singing a hymn, the public services were closed with the benediction, by Rev. Mr. Barbour.

On motion of Rev. John O. Fiske,

Voted, That the Report, an abstract of which has been presented, be accepted and published under the direction of the Executive Committee.

On motion of Rev. H. J. Patrick, of West Newton,

Voted, That the thanks of the Society be given to Rev. William M. Barbour, for his able Anniversary Discourse, and that a copy be requested for publication.

Voted, That this meeting be dissolved.

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ANNUAL REPORT.

UNDER the smiles of a kind Providence, we have been brought on another year, in our work. For several years, no death has occurred in our Board, and we would, first of all, render thanks to God for his preserving goodness, and for the measure of success which has attended our enterprise. Whatever of prosperity we have enjoyed in our labors, we would gratefully recognize as His gift.

In the work of bringing forward young men to the gospel ministry—a work continued now for more than half a century, sudden and remarkable transitions are not to be expected. The changes which take place in our affairs are such, as come, in the order of nature, slowly. But the unusual history of the country for the last few years, passing as it has, through a long and trying war, has given rise to greater changes in our operations, than we have for a long time before experienced. Our condition to-day is, in a sense, abnormal, growing out of causes which the war set in motion. For example, in former years, when all our affairs were moving on in regular order, we had more *collegiate* students on our list than *theological*. As the aid we furnish covers the four years of the college course, and the three years of the theological, the beneficiaries on our list would be found in about the same proportions. About four-sevenths of them would be collegiate and three-sevenths theological. This seems natural, and what should ordinarily be expected. But since the close of the war, the case has been quite different. Our theological students, all the while, have been largely in excess of our collegiate. The explanation seems to be, that during the years of the war, many young men, who had completed, or nearly

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completed their college course, were turned aside by the immense warlike activity of the nation, so that their theological education was delayed till the return of peace. There was therefore an accumulation of men, who, when the war was over, were ready to enter the seminaries. The number has been increased too by those, who have been moved, by the wants of the land, to take what is called "the short course." These would seem to be the main reasons operating to give the theological department of our work an excess over the collegiate.

There is one aspect of the case however that is unpromising for the future. When this drift of theological students passes by, if we may judge by our own connection with young men in the colleges, their numbers will not be sufficient to keep the classes in the various seminaries as large as they are at present. It may prove that our connection with young men in the colleges is not a safe index to the result. We have feared, lest the high prices induced by the war, may have deterred young men, who are poor, from starting on their way. It is from this class of young men that the ministry is most largely supplied. It may be, that young men, of larger means, and who do not apply to us for aid, are on their way to the ministry. We hope it is so. We received a letter from the President of one of our New England Colleges a short time since, in which he says, "I think there is an increasing disposition among our pious young men to study for the ministry. I am meeting with new and interesting cases of decision in that direction. One or two of our Freshman class have lately set their faces toward the pulpit." We hope this may be a general and not a local fact. But it is obvious, that there is much, very much, in these times, to deter young men, who start from poverty, from attempting to secure for themselves a full public education. The expenses of board are four-fold what they were thirty or forty years ago. And yet it will be a sad day if we lose this class of men in our colleges, and if we lose their services in the church of God. Already, it is plain to be seen, that in those colleges, where the expenses are greatest, very few of these men are to be found. If we go back thirty years in the history of Yale College, we shall find that from one-third to one-half of the young men, then connected with that institution, were sons of poor men, or of men in very

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moderate circumstances in life. At that time the Education Society was extending its aid to between forty and fifty needy young men in that college, who were on their way to the ministry, and there were over twenty besides in the theological department of the same institution. During the past year, though the whole number of students is greater than it was then, we have aided in the college department of that institution only four, showing a surprising change in the standing of the students, as respects wealth. This change has taken place, not by the desire of the Trustees and Guardians of that institution, but by the drift of the times, and the inevitable increase of expenses.

It is evident that something more must be done, if these times are to continue, to supply more adequately the wants of young men, who start from humble circumstances in life, else we are to lose, in a measure, our hold upon this class. The problem presented to a young man, without means, how to get a public education, has always been a hard one to solve. But by the blessing of God, thousands have risen up and given a *practical* solution of it, though it would have been difficult for them to have ciphered out a *theoretical* solution. And it has been the glory of our land, and of our institutions hitherto, that young men of brightness and energy could rise up from the obscure places of the world, and work their way to a larger field of activity, and to spheres of great usefulness. And it will be a sad day for us, if this law of our American society shall ever be reversed.

We wait, with no little anxiety, to see what is to be the result, in this respect, of the greatly increased cost of a public education.

State of the Treasury.

The aggregate of receipts and expenditures, for the year ending April 30, 1868, is as follows. (For fuller exhibition, see Treasurer's Report.)

Receipts from Donations, Legacies, &c., . .	$ 18,292 74
Drawn from Contingent Beneficiary Fund, . .	8,651 71
Total available funds, ...	$ 26,944 45
Disbursements during the year, ...	26,944 45
Balance of Contingent Fund, ...	$ 8,031 54

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The condition of our treasury demands a special notice. It will be seen that we are fast approaching the point of financial embarrassment, unless our income shall bear a larger proportion to our expenditures. In the first place, we are not now giving to the young men what we ought to give. The old appropriation, for a long course of years, was eighty dollars, and that was when money was money. In giving them now only a hundred, it is certainly no more than fifty would have been then. But we are not able even to give them this hundred. It is only as we have drawn upon a surplus, accumulated during the war, that we have been able to pay this sum. It is of immense importance that we should not be compelled to fall below this amount. Rather ought we to rise, and give the men, at least, one hundred and fifty dollars. The times demand it. With the present range of prices, it is imperative, if we would keep up the requisite number of candidates for the ministry, that we should give them more ample encouragement. Our income should be nearly doubled, to enable us to do our work, as it ought to be done. We employ no agents, and we have to depend largely upon ministers and upon friends of the cause, to see to it, that the work is done.

For some time we have had less than usual from legacies. This is a changeable form of income, in its very nature, and our chief dependence, from year to year, must be upon the churches. May we not hope, that pastors who receive this Report, will give us, during the present financial year, that aid which the cause pressingly demands?

Number of Candidates Assisted.

The Society has given its aid, during the past year, to *three hundred and thirty-three* young men. The previous year the number was 293. The year before that it was 253, and in the year still earlier 1864–5, which was the closing year of the war, it was 200. The men assisted the past year have been connected with the following institutions:

THEOLOGICAL SEMINARIES.

Andover,	65	Chicago,	21
Bangor,	46	Newton,	1
Yale Seminary,	14	Lane,	1
Theol. Inst. of Conn.	22	Private Instruction,	1
Union, N. Y.,	38		
Auburn, "	1	Total,	210

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COLLEGES.

Amherst,	53	Luria,	2
Williams,	12	Heidelburg,	4
Harvard,	3	Oberlin,	13
Bowdoin,	4	Illinois,	1
Brown University,	4	Knox,	4
Dartmouth,	4	Wheaton,	7
Middlebury,	6	Olivet,	3
University of Vt.,	2	Iowa,	5
Yale,	4	Beloit,	10
Hamilton,	2	Lincoln,	3
Union,	1		
		Total,	147

In Theological Seminaries,	210
In Colleges,	147
	357
Deduct twice counted,	24
Total,	333

This list, when carefully studied, is quite suggestive. We have elsewhere called attention to the singular discrepancy now existing between the number of *collegiate* and *theological* students on our list. In ordinary times, and when every thing is in regular order, our collegiate students are in excess of the theological, because the college course is longer than the theological, the one being *four* years, and the other *three*. For example, during our business year 1858–9, our theological beneficiaries numbered 149, and our collegiate 211. During the next year, 1859–60, our theological list numbered 160, and our collegiate 228. But in our enumeration for the present year this order is entirely reversed. The theological students number 210, and the collegiate 147, and such has been the general state of things since the war. It is hard, as yet, to determine precisely what this means, but that there are new elements at work, cannot be denied.

Another noticable feature is the singular prominence of Amherst College on this list. As a society, we have nothing to do in determining where the young men shall receive their collegiate education. That question is left to their own decision, under the various influences which act upon them. It is true, for many years, that our list of beneficiaries at Amherst has been greater than at any other college. We turn, for illustration, at

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random, to our financial year 1855–6, when the whole number on our list was large. In that year 71 of our young men were at Amherst, but there were 25 at Yale, 21 at Williams, 13 at Dartmouth, and lesser numbers at many other colleges. But this year, though the whole number of our collegiate students is much less, the disparity between Amherst and the other colleges is much greater. After Amherst, the highest number in any New England college is 12, at Williams. All this reveals the working of a law which is beyond our control. The simple fact is, that young men who are poor in these times, find themselves driven into the colleges where they can receive the largest amount of aid, and Amherst has larger funds for lessening the expenses of those who are studying for the ministry, than our other colleges.

We would call attention also to the fact, that of our theological students, 38 have received aid at the Union Seminary in New York. We do not prefer that our Congregational ministers should be educated at a Presbyterian seminary. For many reasons we would wish it otherwise. But our Congregational students from New England and from the Middle States, in considerable numbers, gather at that institution on the plea, that the facilities for earning money in New York city and vicinity are greater than elsewhere. This is undoubtedly true, in a measure, but we question whether the increased earnings are any more than enough, even if enough, to compensate for the increased expenditures of living in that costly metropolis. We have the means of testing, to some extent, this point. The earnings of the young men under our care are reported on the quarterly schedule. The 38 young men at New York reported as their total earnings for the past year the sum of $7,388, or an average of about $190 to each man. The 65 students at Andover reported a total of $8,812, or about $135 to each man. Considering the increased expenses of living in New York, we doubt whether this larger sum is in their favor.

Still another feature in the above list to which we would call attention is the gradual extension of our work over a larger territorial field. Ten or twelve years ago the whole number of colleges and theological schools with which we stood connected was some 19 or 20. The above list shows that our work is now

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going on in connection with thirty seminaries and colleges. This change is rendered necessary by the gradual spread of population, and especially from the different relation in which we stand to the Congregational churches out of New England, since the breaking up of the old Plan of Union.

Earnings of the Young Men.

The whole amount gathered up during the year, and reported by the young men on the schedules, as earnings, is $28,904. For the previous year the sum was $24,983, and for the year still earlier, $22,856. These amounts correspond very nearly with the number of men aided in these several years. But the point to be noticed is that our beneficiaries, by their own industry, gain for themselves a larger amount than is appropriated to them from our treasury. Their methods of earning this money are various, though it comes mainly from teaching.

New Men Enrolled.

We have received upon our list during the past year, *ninety-six* new men. The previous year the number was one hundred and two. There are often apparent discrepancies between the number of new men in a series of years, and the whole number on the list. This arises from the fact that there is often an interval between the college and the seminary where men are teaching and do not appear in our enumeration.

Changes Caused by the War.

It will ever be a matter of no little interest, to trace out and notice the effects of our late national struggle upon all the great departments of activity,—material, intellectual, spiritual. For this reason we have taken some pains from year to year to indicate the changes, in the department of higher education, caused directly or indirectly by the war. At the opening of the war the colleges of the country, and especially those of New England, were very full. Never before had there been so large a number of students in these institutions. For the sake of showing how the case stood at that time, how at the close of the war, and how it stands now, we give the numbers in a few of our New England colleges at the three periods.

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	1861-2.	1864-5.	1867-8.
Yale,	521	455	505
Harvard,	443	385	479
Dartmouth,	275	183	292
Williams,	238	187	179
Brown,	234	202	186
Amherst,	220	209	240
Bowdoin,	198	125	112
Wesleyan University,	135	112	139
Middlebury,	94	65	65
University of Vermont,	101	50	56

In the four theological seminaries of New England, of our order, Andover, Bangor, Theological Institute of Connecticut, and Yale, there were in the year 1860–1, 226 theological students. In the year 1864–5 the number was reduced to 140. In the present year the list stands as follows:

Andover,	109
Bangor,	42
Theological Institute of Connecticut,	28
Yale,	32
Total,	211

In our own appropriate work, our numbers have stood, during the years contemplated in the above survey, as follows:

1861,	370	1865,	200
1862,	324	1866,	253
1863,	267	1867,	293
1864,	219	1868,	333

The Middle States and the West.

Within two or three years, our work out of New England has been steadily growing on our hands. About one third of the young men who have received aid from our treasury, have been connected with institutions in the Middle States and the West. It cannot be denied that this part of our operations has its discouraging features as well as its encouraging. Our treasury is supplied almost wholly from the churches of New England. We have not been able as yet to turn the contributions from outside Congregational churches into our channel. Such money as is taken on this middle and western field, is used for local objects, and when that is exhausted our treasury is looked to, to supply

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the rest. Sometimes there is an unfairness in this, for students at the West, after receiving such local aid as can be obtained, receive equally with New England students from our funds. We are compelled to give all our young men less than they ought to receive, while if we were to confine the money raised in New England, within the bounds of New England, we could give the young men here more substantial aid. But we have felt that this would not be just and right, as the older and wealthier churches of the East, ought to help the younger and feebler churches of the West. Yet it would be right and fair, that the Western churches should bear a part according to their ability—that they should raise money according to their degree, and put it, with ours, into a common treasury, and the young men might then justly share alike out of the proceeds.

We are glad to watch the evidences of increasing life and activity at the West, in the work of bringing forward young men to the gospel ministry. Some of our western institutions are doing a noble work in this department. We are glad to render them all the assistance we can. But we should rejoice to see the other part of the enterprise going forward with the same measure of vigor. The West has a deep and vital interest in this cause. The American Education Society, in the last half century, has done a work for the West, the results of which can hardly be measured. It may safely be said, that young men trained and brought forward by this Society have been the chief pioneers in opening this western world to the gospel. More largely than any other men, they laid the foundations of the western churches.

Our Work under Different Aspects.

There never probably has been a time, since the Education Society was fairly under way, when many men, looking at isolated facts and instances, have not been ready to advance the opinion, that the work of bringing forward men to the ministry had been overdone, and that we had more men already on our hands than we knew what to do with. In any thoroughly Christian community, where all its religious institutions are in full working order, there will always be facts and incidents which seem to justify some such conclusion. There will always be

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men, not a few—some of them most worthy and excellent men, who, for the time being, will be unappropriated. Indeed, some of them will never be regularly appropriated, one can hardly tell why. Whether they have mistaken their calling, or whether the churches have mistaken their truest and best interests, it is hard to tell. It is one of the incidents of life, which, whether explained or unexplained, must still be accepted as a fact. Certain individuals, taking this fact, or this class of facts, as the basis of their reasoning, are always ready to say words of doubt and discouragement with reference to a work like that in which this Society has so long been engaged. They doubt the necessity of any such organizations. They think its mission is to crowd elderly men out of their places, and leave them to the tender mercies of the world in their old age. They think men would come forward fast enough, without any such stimulus. We have heard many hard things said about the Society, by those who look mainly at this aspect of things.

But there is another side to the question. It does not do to fix the eye chiefly upon some little spot of the earth's surface, where the productive energy is great, and where there happens, almost always, to be a surplus of men. The world is large, and waits to hear the gospel. Only a small fragment of it is, as yet, evangelized. Our own country, over its broad and now free domain, calls for the word of life. Only in some small corners of it, can any one pretend that there is a surplus of living ministers. On many large districts, an educated preacher of the gospel is hardly to be found. The American Board of Foreign Missions, some months since, sent out its call for sixty-one new men to go forth into its wide fields of Christian labor. Has that call been answered? Have half or even one-fourth of the required number been found? We might go on and accumulate any number of facts, showing how pressingly men are wanted to labor for Christ over the broad earth. But it will naturally be answered, that while, on this general scale of reckoning, men are confessedly needed, still more, great evangelizing organizations are needed, which may take up these living men, scatter them over the land and over the earth, and maintain them at their posts of labor and duty. Herein is indeed a felt want. Existing organizations are doing a great and noble work. But

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if their resources were tenfold greater, we believe that the men could be found, without any long delay, to meet the increased demand.

Nothing is perfect in this world, and we cannot hope to prosecute even a great Christian enterprise, amid the imperfections of earth and sin, without having things more or less untoward and out of joint. But on the whole, with the great Christian enterprises we have on our hands, nothing would seem to be more unwise and disastrous than to hinder and delay the work of bringing forward young men to the ministry. It is through the agency of these living men that the great work must go forward; and though there may be, here and there, one who does not get appropriated, the great body of them will find full employment.

The Ministry Supplied from the Common People.

In God's kingdom on earth we may recognize it as a general law, that the chief earthly agents and administrators employed in it are usually raised up from humble places. Whenever any section of the Christian church becomes earthly and corrupt, living on forms and ceremonies, without the presence and power of the Spirit, it becomes a place of earthly dignities, and men of pomp and pride are sought for to fill its chief offices. But there is no genuine prosperity in such a church. Blight and decay creep over it. But when the church is a living, growing conquering church, God almost always raises up its religious leaders from comparative obscurity. They do not come from the high places of wealth and power and great estate. "Ye see your calling, brethren," Paul says to his fellow-laborers, "how that not many wise men after the flesh, not many mighty, not many noble are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confounds the things which are mighty." In earthly kingdoms there is a royal family, living in pomp and state, in which, from generation to generation, the head of the kingdom is to be found. These are families of chiefs or nobles, which absorb, by a kind of right, the high offices and honors of the realm. The pomp and dignity of empire are perpetuated through great personages and great names,—great not by merit and self-earned fame, but by artificial shows and distinctions.

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No such principle is allowed to prevail in the true kingdom of God on earth. "He casteth down the mighty from their seats and exalteth them of low degree." He works continually, so that the kingdom may be seen to be God's and not man's. He will not be dependent upon the great ones of earth for success. Though the kings of the earth may bring, and shall, at last, bring their glory and honor into it, yet they too must come in through the gate of humility. He commits the fortunes and treasures of this divine empire "to earthen vessels, that the excellency of the power may be of God, and not of us."

It is a well known fact, at the present day, and in this country, that the ministers of the active, evangelizing churches come, as a general rule, from the ranks of the common people. Very few of them can boast great ancestral associations, or such early privileges as are to be derived from large wealth. Many a family among us, which has the weakness of aristocracy hanging about it, and in all its talk seems to imply that a man without ancestral dignity is of small account, nevertheless sits under the ministry of some one who fills his place with honor, and is the pride of his parishioners, but whose early life was obscure and humble, and whose youthful path was through labor and hardship. It may safely be said, that three out of four of all the living ministers, connected with the great evangelical denominations in this country, came from the common laboring class. And while we say this, we say on the other hand, that nothing is more beautiful and noble, than when a young man, coming from some family of great dignity or wealth, out of the love he bears to Christ and the souls of men, gives himself honestly to the work of preaching the gospel of Jesus Christ. Some such instances there are, and we bless God for them. But if the church were to rest upon this source for the supply of its great ministerial force, its condition would be sad indeed.

While this is the general condition of things at the present day, it seems by many to be supposed, that the case was quite different in the earlier days of our country's history,—that the office was then something high and honorable, and that it was mainly furnished with men from the high and cultivated families, and not from the ranks of the humble and poor. We often meet with people who lament our present democratic tendencies, and

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often wish that the old times might return, when men of a higher family grade, of more polish and culture, occupied the pulpits of the land. This is one of those points, about which, when people judge only from general impressions, it is very easy to be mistaken. It is safe to say, that the ministry of this country, taken as a whole, was never, at any previous period, equal in culture to what it is to-day. It is safe to say, moreover, that it never, as a whole, proclaimed a more pure and evangelical gospel than to-day. On the other hand, there is evidence, through all the periods of our history, that the ministers have come from the same essential classes as at present.

There is one deeply interesting fact, which may be taken as a full and satisfactory illustration of what we have said. For one hundred and thirty-four years from the founding of Harvard College, or up to the year 1772, the names of young men entering that institution were arranged on the catalogue, not alphabetically as now—not according to their scholarship, but according to their supposed family dignity. If a class of twenty young men were to present themselves for admission, when the question arose, how their names should stand on the list, it was decided simply by reference to the rank and standing of their parents. Yale College was founded in 1700, and the same custom prevailed there until the year 1767. During this long time, covering so largely the early period of our history, we have, in consequence of the prevalence of this custom, an opportunity to ascertain from what classes in society the early ministers came. On the Triennial Catalogues, where these names all stand as they were originally entered, the names of ministers are uniformly printed in italics. The first half of these classes was made up of young men from what were called the better families—the higher classes. The latter half included the children of the common people, the farmers, mechanics and laboring men. In Harvard, the number of ministers found in the first half of these classes, for one hundred and thirty years, is 337—in the last half it is 605. In Yale, where the custom prevailed for a shorter period, the number of ministers in the first half of the classes is 146, in the last half, 247. Putting the two together, it stands as follows. In the first half of the classes were 483 ministers, in the last half, 852, showing that through all the periods of our New Eng-

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land history the ministers have come as they do now, mainly from the ranks of the common people.

Our National Hope.

More and more, as the years pass on, does it become apparent, that a great nation, truly free—making its own laws—ruled by the laws itself has made and not by outward force—cannot endure, except on the basis of general intelligence and virtue. A living, vitalizing Christianity is its only safeguard and defence. In such a state of things, where no man is compelled to support the institutions of religion, or even to attend upon its ordinances, a peculiar problem comes up for solution. We are trying an experiment which has never before been tried. In this land, the ministry can gain an abiding influence only by commanding respect for its superior intelligence, purity and worth. The gospel, in their hands, must vindicate its own glorious origin, and must show its adaptation to the highest and deepest wants of man. It has no earthly force behind to back its teachings or support its claims. It stands alone, relying upon no adventitious aid.

Moreover, the difficulties attending the solution of this problem have immensely increased upon us during the last thirty or forty years. Our wide land teems with a population from the old world, which either remains fast bound in the chains of a bigoted and corrupt church, or if freed from this restraint, is largely in the transitional state of infidelity and ungodliness. One of the most disastrous influences shed upon the race, by such a corrupt church as the Roman Catholic, is, to teach men to associate the holy name of religion only with injustice, fraud, and oppression. And when you bring to such men the pure and simple gospel of Jesus Christ, they defiantly stand aloof, as if you were trying to draw them into the same miserable bondage from which they have once escaped.

To permeate the ignorant masses of this country, foreign and home-born, with the true gospel—to bring its blessed hopes and consolations to these deceived and benighted millions, is a problem at which the Christian stands appalled. And were it not for the great fact, that when his servants are faithful and earnest, God finds out a path for his truth, in ways to them unknown, we

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might well be in despair. Never did that common form of words,—"The gospel, the hope of the world," find a truer and more impressive illustration than in our own land to-day. The freedom which we have as our glorious heritage, will be worth little, in the generations to come, unless it is a freedom pervaded by virtue and intelligence, and glowing with heavenly light. Paul says, "we know that the law is good if a man use it lawfully;" and we know that freedom is good, only as it is regulated and controlled by the Word of God, and the gospel of his dear Son.

An educated, pure, simple-hearted ministry preaching the gospel unselfishly, and with a sincere love for souls, is what we want everywhere to-day, throughout the length and breadth of this land,—a ministry that shall gain respect by its intelligence, and shall draw men, not by earthly power and authority, but by the cords of a heavenly love. We seem to be shut up to this solution. If we cannot work out the problem in this way, the future is dark for us. The thronging multitudes must be educated and Christianized. Never did the enterprise of raising up evangelical ministers, and sustaining them in their work throughout our broad domain, seem more pressing than now. Worldly men will act from worldly motives. Philosophical dreamers may talk of national greatness and power, without any reference to God, or his truth. But the children of faith know by the testimony of God, and by the long experience of the past, that "the nation and kingdom that will not serve Him shall perish, yea, those nations shall be utterly wasted."

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TREASURER'S REPORT.

Receipts and Expenditures of the AMERICAN EDUCATION SOCIETY, *from April 30th, 1867, to April 30th, 1868.*

Received from the following sources, viz:		
Donations,	8,612 31	
Legacies,	3,024 13	
Loans refunded,	820 00	
Interest on Permanent Funds, exclusive of Fund for the support of the Secretary,	5,836 30	
Drawn from the Contingent Beneficiary Fund,	8,651 71	26,944 45
		Dolls. 26,944 45

Paid grants to students,		23,795 00
For Fifty-first Annual Report,	152 00	
Expense of Annual Meeting,	37 25	
Expense of Directors' Meetings,	5 40	
Rent, $329 83; Postage, $58 53; Insurance, $8 75,	397 11	
Stationery, Printing, and Advertising,	62 63	
Fuel, water and incidental expenses,	40 25	
Taxes on land in New Hampshire,	15 84	710 48
Salary of the Secretary, $2,000, less $824 70, the income of the Fund appropriated for this purpose, $1,175 30; Traveling expenses, $213 67,		1,388 97
Salary of the Treasurer,		1,000 00
Expense of Agency in Maine,		50 00
		Dolls. 26,944 45

CONTINGENT BENEFICIARY FUND.

Amount of this Fund, April 30, 1867,	16,683 25
Expended the past year,	8,651 71
	Dolls. 8,031 54

STATEMENT OF THE PERMANENT FUNDS OF THE SOCIETY.

SCHOLARSHIP FUND.—Amount the same as April 30, 1867,	69,218 75
FUND FOR THE SUPPORT OF THE SECRETARY.—Amount the same as April 30, 1867,	11,781 28
	Dolls. 81,000 03

BOSTON, April 30, 1868.

STEPHEN T. FARWELL, TREAS. AM. ED. SOC.

BOSTON, 22 May, 1868. I have examined the above accounts, and find the same to be correct, having compared them with the vouchers.

H. ROPES, AUDITOR.

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LIST OF SCHOLARSHIPS

BELONGING TO THE

AMERICAN EDUCATION SOCIETY.

Names.	*By whom given.*	
Phillips	*Hon. William Phillips	Boston, Mass.
Safford	*Hon. Daniel Safford	do.
Palmer	*Mr. Simeon Palmer	do.
Tappan	Mr. John Tappan	do.
Bumstead	*Mr. Josiah Bumstead	do.
Martyn	*Mr. A. P. Cleveland and *Mr. James Means	do.
Cutler	Hon. Pliny Cutler	do
Hubbard	*Hon. Samuel Hubbard	do.
Richard Cobb	*Mr. Richard Cobb	do.
Edward Henry Cobb	*Mrs. Mehitable Cobb	do.
Parker	*Mr. Ebenezer Parker	do.
Proctor	*Mr. John C. Proctor	do.
Train	Mr. Samuel Train	do.
Josiah Wheelwright	*Mr. Lot Wheelwright	do.
Dwight	Ladies of Park Street Church and Society	do.
Winer	Ladies of Old South Church and Society	do.
Green	Ladies of Union Church and Society	do.
Beecher	Ladies of Bowdoin Street Church	do.
Joseph Watson	*Elizabeth W. Williams	do.
Marblehead	*Mrs. Hannah Reed	Marblehead.
Marblehead Union	Donors in	do.
Bartlett Judson	*Rev. Samuel Judson	Uxbridge.
Porter	*Rev. Ebenezer Porter, D. D.	Andover.
Brown	*Moses Brown, Esq.	Newburyport.
Banister	*Hon. William B. Banister	do.
First Dorchester	*Rev. John Codman, D. D.	Dorchester.
Morse	Members of the First Church and Society	Charlestown.
Warren	*Isaac Warren, Esq.	do.
Osgood	Gentlemen of Rev. Dr. Osgood's Chh. and Soc.	Springfield.
Lathrop	Members of First Church and Society	West Springfield.
Worcester	Members of the Tabernacle Church and Society	Salem.
Brown Emerson	Members of Rev. B. Emerson's Church and Soc.	do.
New England	*Mr. John B. Lawrence	do.
Wilde	Mr. Levi Wilde	Braintree.
Fay	*Mr. Benjamin Fay	Westborough, Ms.
Nickerson	*Thomas Nickerson	New Bedford.
Fay	*Rev. Warren Fay, D. D.	Northborough.
Dudley Cooke	*Oliver D. Cooke, Esq.	Hartford, Conn.
Lavenham	Four Gentlemen in Rev. Dr. Hawes's Society	do.
Hawes	Ladies of Rev. Dr. Hawes's Church and Society	do.
Wilcox	Gentlemen of North Church and Society	do.
Yale College	Officers and Students of Yale College	New Haven.
Taylor	Gentlemen of First Church and Society	do.
Henry Stillman	Congregational Church and Society	Wethersfield.
Asahel Hooke	Church and Society	Norwich city.
John D. Dunlap	*Mr. David Dunlap	Brunswick, Me.
Payson	Ladies of	Portland.
Ellingwood	North Congregational Church and Society	Bath.
Dartmouth	Inhabitants of	Hanover, N. H.
John Bartlett	*Mr. John Bartlett	New Ipswich.
Baltimore	Young Men of	Baltimore, Md.
Devonshire	A Lady in	Great Britain.

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*HENRY DWIGHT, Esq. Geneva, N. Y.
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*Rev. WILLIAM JENKS, D. D. Boston.
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By the donation of five hundred dollars and over.

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*Mr. DAVID DUNLAP, Brunswick, Maine.
*Hon. SAM'L HUBBARD, LL. D. Boston, Ms.
*Mr. RICHARD COBB, do.
*Rev. EBEN'R PORTER, D. D. Andover, Ms.
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*Mr. JONATHAN NEWCOMB, do.
Rev. WALTER H. RIDWELL, New York.
*Mr. JOSEPH KEITH, Enfield, Ms.
Mr. HENRY S. WARD, Middletown, Ct.

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Wabash College, Ind.	Prof. Samuel S. Thomson. Rev. James H. Johnson.
Illinois College, Ill.	Rev. Julian M. Sturtevant, D. D. Rev. L. M. Glover.
University of Michigan, ...	Rev. E. O. Haven, D. D. Rev. William C. Curtis.
Beloit College, Wisconsin, ...	Rev. A. L. Chapin. Rev. Joseph Emerson. Rev. George Bushnell.
Heidelberg College, O.	Rev. Dr. Williard. Rev. J. H. Good. Rev. H. J. Ruetenik. Rev. Herman Rust.
Oberlin College, O.	Rev. Henry Cowles. Rev. J. H. Fairchild. Rev. J. M. Palmer.
Olivet College, Mich.	Rev. N. J. Morrison. Rev. H. A. Reed. Hon. J. B. Porter.
Wheaton College, Ill.	Rev. Jonathan Blanchard, D. D. Rev. J. C. Webster. Rev. S. F. Milliken.
Iowa College, Iowa, ...	Rev. G. F. Magoun. Prof. L. F. Parker. Rev. J. A. Reed. Rev. S. D. Cochran.
Lincoln College, Kansas, ...	Prof. J. D. Parker. Rev. Lewis Bodwell. Rev. H. Q. Butterfield.

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CONSTITUTION

OF THE

AMERICAN EDUCATION SOCIETY.

THE object of this Society is to educate pious young men for the gospel ministry.

ARTICLE I. Any person who shall subscribe and shall pay into the Treasury at one time, forty dollars, shall be an honorary member; and shall have a right to sit and deliberate in all meetings of the Society. But all members hereafter added to the Society, who shall be entitled to vote, shall be chosen by ballot at an annual meeting.

ART. II. A permanent fund, consisting of bequests, legacies, and donations, given for this special purpose, shall be formed by the Directors.

ART. III. There shall annually be chosen, by ballot, a President, Vice President, Treasurer, and Secretary, who shall also be Clerk, and such other officers as may be found necessary; who shall continue in office till others shall be chosen in their stead.

ART. IV. This Society shall, from time to time, by ballot, elect such a number of honorary Vice Presidents as they may judge expedient.

ART. V. The Society shall annually appoint, by ballot, eleven Directors; who, together with the President and Vice President of the Society, shall constitute a Board of Directors, five of whom shall constitute a quorum at any meeting regularly convened. It shall be the duty of this Board to increase the funds of the Society, by soliciting themselves, and by appointing and instructing agents to solicit, the aid requisite to achieve the object in view. This Board shall have the power of appropriating all moneys for the support of beneficiaries; of examining and selecting candidates for patronage; of appointing committees to examine and recommend its applicants living in distant parts; and, generally, of transacting all business necessary for the furtherance of the objects of this Society, not otherwise herein pro-

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vided for. The Directors shall also keep a fair record of their proceedings, and annually make report of their transactions to the Society.

ART. VI. Qualified candidates may be aided, in each stage of preparatory education for the ministry; but, except in very singular cases, no applicant shall be assisted, even in the first stage, who shall not produce, from serious and respectable characters, unequivocal testimonials of hopeful piety, promising talents, and real indigence; nor shall any person be continued on this foundation, whose instructor or instructors, except in very special cases, shall not annually exhibit to the Directors, satisfactory evidence, that in point of genius, diligence, literary progress, morals and piety, he is a proper character to receive aid from these sacred funds; in addition to which, each beneficiary, after his admission into any College, shall annually exhibit to the Directors, a written declaration, that it continues to be his serious purpose to devote his life to the gospel ministry.

ART. VII. Any person who has been assisted by this Society, and whose name shall be stricken from the list of beneficiaries, because of misconduct, or other deficiency in regard to the qualifications required by the Constitution, and the Rules of the Directors;* or, who shall have concluded not to devote himself to the gospel ministry, shall, within a reasonable time, refund the sum expended for his education, with lawful interest, whenever required by the Directors.

ART. VIII. The President, and in his absence, the Vice President, in concurrence with three of the Directors, shall have power to call special meetings of the Society.

ART. IX. The Treasurer shall be bound with two sureties, in a reasonable sum, to be determined by the Directors, to the faithful discharge of his duty. He shall vest the property of the Society in the safest and most productive forms; make payments and advances of money, from time to time, agreeably to the orders of the Directors; and annually render to the Society a written account of all receipts and expenditures within the year, of the amount of its funds, and of the manner in which they are vested:—this account to be previously examined and approved, in writing, by a Committee of the Society, annually chosen for the purpose. He shall also give to the Directors, whenever they request it, a particular account of the state of the Treasury.

ART. X. The Society shall meet annually at such time and place as the Directors shall appoint, to elect officers, to hear the report of

* The Rules of the Directors are printed in a pamphlet, which may be obtained by application at the Rooms in Boston. They contain minute instructions in regard to all the operations of the Society.

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the Directors and of the Treasurer, and to transact other necessary business.

ART. XI. At all meetings of the Society, twelve members shall be requisite to constitute a quorum; and every meeting of the Society, and of the Directors, shall be opened with prayer.

ART. XII. The Presidents of all Societies, auxiliary to this, which shall pay annually one thousand dollars into the Treasury of this Society, shall be, ex officio, honorary Vice Presidents of this Society.

ART. XIII. Whenever a Society shall be formed, by the inhabitants of any State or district, which shall adopt the essential principles of this Constitution, especially the provisions of the sixth article, as the basis of its own, such Society, upon the due notice of its existence, and desire of union, may be received, by a vote of the Directors, as an Auxiliary of the American Society.

Every such Auxiliary Society shall possess the right of appointing its own officers, including a Board of Directors and a Treasurer; and also the right of appropriating its own funds for the assistance of beneficiaries, who shall have, in all respects, the requisite qualifications. Every candidate for such assistance shall be examined by a committee of three competent men, two of whom shall be appointed by the Directors of said Auxiliary Society, and one, by the Directors of this Society; and, if approved, may prosecute his studies, preparatory to the ministry, under the immediate superintendence of the Directors of said Auxiliary Society; or, if they shall deem it expedient, such candidate may be committed to the charge of the Directors of this Society. All moneys of any Auxiliary Society, not appropriated as above, shall be transmitted to the general treasury; and whenever the exigencies of such Society shall exceed its own resources, it may apply for assistance to the Directors of this Society.

ART. XIV. Presidents of Auxiliary Societies shall be, ex officio, members of this Society, and also honorary members of the Board of Directors.

ART. XV. The Directors shall have power to supply any vacancies that may occur in their own Board, or in the officers of the Society, till the next annual meeting.

ART. XVI. No alteration of this Constitution shall be made, except on recommendation of the Directors, and by vote of three-fourths of the members present, at an annual meeting; or unless the proposed alteration shall have been submitted to the Society, in writing, at a previous meeting.

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FOREIGN MISSIONARIES.

THE following Foreign Missionaries, one hundred and seventy-seven in number, were assisted in their education for the ministry by the American Education Society. About fifteen others, making in all one hundred and ninety-two, were assisted by the Auxiliaries, before they became connected with the Parent Institution as they now are.

Andrew Abraham, South Africa
Henry M. Adams, Gaboon
Lucien H. Adams, Central Turkey
William Aitchison, China
Orson P. Allen, Armenians
William Arms, Borneo
William F. Arms, Northern Armenians
William H. Atkinson, Mahrattas
Dyer Ball, China
Jasper N. Ball, Armenians
Henry Ballantine, Mahrattas
William P. Barker, do
Henry S. Barnum, Eastern Turkey
Herman N. Barnum, Northern Armenians
Joseph W. Barr, Africa
Lyman Bartlett, Western Turkey
James A. Bates, Ceylon
Albert G. Beebee, Armenians
William A. Benton, Syria
Hiram Bingham, Micronesia
Asher Bliss, Cattaraugus Indians
Daniel Bliss, Syria
Edwin E. Bliss, Armenians
Isaac G. Bliss, do
Isaac Bliss, Sandwich Islands
Frederick H. Brewster, China
Henry M. Bridgman, Zulus
Albert Bryant, Western Turkey
Horatio Bryant, Athens
James C. Bryant, South Africa
Henry J. Bruce, Mahrattas
Rufus F. Buell, Corfu
Lysander T. Burbank, Assyria
Ebenezer Burgess, Mahrattas
Albert Bushnell, West Africa
Jesse Caswell, Siam
John E. Chandler, Madura
Lyman Dwight Chapin, Shanghai, China
Henry Cherry, Madura
Ephraim W. Clark, Sandwich Islands
William Clark, Armenians
George W. Coan, Nestorians
Henry M. Cobb, Nestorians
Joseph G. Cochran, do
Jackson G. Coffing, Southern Armenians
Daniel T. Conde, Sandwich Islands
Edward Cope, Ceylon
Oliver Crane, Armenians
Seneca Cummings, China
Samuel C. Dean, Ahmednuggur
William E. De Riemer, China
Edward T. Doane, Micronesia
Justus Doolittle, China
Cushing Eells, Oregon Indians
John S. Emerson, Sandwich Islands
William E. Evans, Central Turkey
Joel S. Everett, Armenians
Samuel B. Fairbank, Ahmednuggur
Wilson A. Farnsworth, Armenians
Horace Foote, Syria
Cochran Forbes, Sandwich Islands
George Ford, Madura
H. S. G. French, Siam
Ozro French, Mahrattas
Alvin B. Goodale, Southern Armenians
Edwin Goodell, Armenians
Chauncey Goodrich, North China
Zenas Goss, Southern Armenians
Allen Graves, Mahrattas
Joseph K. Greene, Northern Armenians
Aldin Grout, South Africa
Lewis Grout, do
Alanson C. Hall, Madura
Sherman Hall, Ojibwa Indians
Cyrus Hamlin, Armenians
Charles Hartwell, China
Henry C. Haskell, Western Turkey
Asa Hemenway, Siam
George F. Herrick, Northern Armenians
Hubert P. Herrick, Gaboon
James Herrick, Madura
Abel K. Hinsdale, Nestorians

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Harvey R. Hitchcock, Sandwich Islands
Milan H. Hitchcock, Madras
Henry R. Hoisington, Ceylon
William W. Howland, do
Timothy Dwight Hunt, Sandwich Islands
Samuel Hutchings, Ceylon
William Hutchinson, Northern Armenians
William Ireland, South Africa
Andrew D. Jack, Gaboon
William C. Jackson, Armenians
Jesse S. Jamieson, Northern India
John T. Jones, Siam
Nathaniel A. Keyes, Syria
Jonas King, D. D., Greece
George C. Knapp, Assyria
Daniel Ladd, Armenians
William W. Livingston, No. Armenians
Henry Lobdell, Assyria
Samuel E. Locke, Western Turkey
W. E. Locke, Western Turkey
David B. Lyman, Sandwich Islands
Lorenzo Lyons, do
Eliphal Maynard, Salonica
George W. McMillan, Madura
William W. Meriam, Northern Armenians
Cyrus T. Mills, Ceylon.
Colby C. Mitchell, Nestorians
Giles T. Montgomery, Central Turkey.
Charles F. Morse, Armenians
Samuel Mosely, Choctaws
Sendol B. Munger, Mahrattas
William C. Munroe, Hayti
Samuel Munson, Indian Archipelago
Clarendon F. Muzzy, Madura
Joseph T. Noyes, Ceylon
Samuel Palmer, Africa
Benj. W. Parker, Sandwich Islands
Peter Parker, M. D., China
Moses P. Parmalee, Eastern Turkey
Benjamin Parsons, Armenians
Josiah Peabody, do
Lyman B. Peet, China
Justin Perkins, D. D., Nestorians
Ira F. Pettibone, Armenians
George Pierson, Choctaws
Stephen C. Pixley, Zulus
John F. Pogue, Sandwich Islands
George A. Pollard, Armenians
Rollin Porter, West Africa
Philander O. Powers, Armenians
Ira M. Preston, West Africa
William Raymond, Africa
William Richards, Sandwich Islands
William L. Richards, China
Ephraim P. Roberts, Micronesia
Elijah Robbins, Zulus
Samuel P. Robbins, Siam
Charles Robinson, do
David Rood, South Africa
George B. Rowell, Sandwich Islands
Benjamin Schneider, Armenians
Ezekiel C. Scudder, Arcot
William C. Shipman, Micronesia
Asa B. Smith, Oregon Indians
John C. Smith, Ceylon
Lowell Smith, Sandwich Islands
Benjamin G. Snow, Micronesia
Ephraim Spaulding, Sandwich Islands
Henry H. Spaulding, Oregon Indians
Cyrus Stone, Mahrattas
Seth B. Stone, South Africa
John C. Strong, Choctaws
Joseph W. Sutphen, Armenians
Edwin Teele, Cherokees
Amherst L. Thompson, Nestorians
C. C. Thayer, Central Turkey
James L. Thompson, Cyprus
Leander Thompson, Syria
Reuben Tinker, Sandwich Islands
Elkanah Walker, Oregon Indians
William Walker, West Africa
Cephas Washburn, Cherokees
George T. Washburn, Madura
Edward Webb, do
Crosby H. Wheeler, Armenians
Leonard H. Wheeler, Ojibwas
William T. Wheeler, West Africa
Hyman A. Wilder, South Africa
Royal G. Wilder, Ahmednuggur
Worcester Willey, Cherokees
Oliver W. Winchester, Armenians
William Wood, Mahrattas
Alfred Wright, Choctaws
Asher Wright, Senecas
Robert Wyman, Ceylon

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ACKNOWLEDGMENT OF RECEIPTS.

INCOME FROM FUNDS, . .	$6,661 00
LOANS REFUNDED, ...	820 00

LEGACIES.

Holliston, Mrs. Ann S. Leland, by John Fisk, Ex'r, $433.33, less $26 Gov't Tax;	407 33
Marlboro', Mrs. Sophia R. Long, $100, interest, $4, less $6 Gov't Tax, by E. M. McPherson, Ex'r;	98 00
Middletown, Ct., Mrs. Mary Ward, by Edward Paddock, Ex'r, $1,000, less Gov't Tax, $60;	940 00
Newport, N. H., Mrs. Lucy Reed, $600, less $36 Gov't Tax, by Mrs. Caroline H. Gleason, Adm'x;	564 00
Pittsford, Vt., Mr. Joseph P. Tottingham, by Mrs. S. Caroline Hitchcock, Ex'x;	50 00
Rochester, N. Y., Harvey Lyon, by Frederick Starr, Acting Ex'r;	1,065 00
Springfield, N. Y., Mr. Benjamin Rathbun, by Mr. Henry Fisher, Trustee;	7 28
West Newbury, Mrs. Fanny A. Noyes, by Mr. Stephen E. Noyes, Ex'r;	20 00
	3,151 61

AUXILIARY SOCIETIES.

Andover Association.

Andover, Chapel congregation,	53 43
" North, Evan. cong. ch. and so.	22 91
Lawrence, Eliot ch.	11 55
Lowell, 1st cong. ch. and so.	53 90
	141 79

Barnstable County.

Falmouth, Ladies of 1st parish,	22 00
South Dartmouth, Cong. ch. and so.	4 20
	26 20

Berkshire County.

North Adams, Cong. ch. and so.	39 39

Bristol County.

Fall River, 1st cong. ch. and so.	30 40
" Central ch.	156 82
Seekonk, Cong. ch. and so.	20 32
	207 54

Brookfield Association.

Oakham, Cong. ch. and so.	10 60
Spencer, Cong. ch. and so.	27 85
Ware Village, Cong. ch. and so.	49 75
	88 20

Essex County North.

Bradford, Cong. ch. and so.	10 00
Georgetown, 1st cong. ch. and so.	21 52
Newbury, Byfield, Cong. ch. and so.	12 50
" 1st ch.	11 47
Newburyport, Whitefield ch.	26 25
	81 74

Essex County South.

Essex, First ch.	22 75
Gloucester, Evan. cong. ch. and so.	63 00
Manchester, Ch. and so. of Rev. F. V. Tenney,	20 36
Salem, South ch.	63 21
	169 32

Franklin County Education Society, Mr. Bela Kellogg, Tr.

Ashfield, Cong. ch. and so.	3 85
Coleraine, Cong. ch. and so.	10 00
Conway, Cong. ch. and so.	40 15
Shelburne, Cong. ch. and so.	9 50
Sunderland, Cong. ch. and so.	2 00
Whately, Cong. ch. and so.	8 00
	73 50
Ded. paid for printing,	2 00
	71 50

Hampshire Education Society, Eliphalet Williams, Esq., Northampton, Tr.

Amherst, 1st parish, gent. and ladies so.	15 14
Enfield, Benevolent Soc.	82 00
Haydenville, Cong. ch. and so.	15 00
Northampton, 1st parish,	124 74
From the Treasury of the Society,	579 50
	816 38

Middlesex County.

Arlington, Ortho. cong. ch. and so.	136 09
Auburndale, Cong. ch. and so.	84 02
Brighton, Evan. ch.	22 83
Cambridge, Shepard congregation,	109 85
" North av. cong. ch. and so.	60 50
Cambridgeport, Prospect st. ch. and so.	77 34
Charlestown, Winthrop ch.	97 09
Concord, Trin. cong. ch. and so.	15 00
Malden, 1st cong. ch. and so.	29 08
" South, Cong. ch. and so.	23 06
Medford, Mystic ch.	9 95
Newton, Centre, Cong. ch. and so.	62 30
" Corner, Eliot ch.	179 50
" West, Cong. ch. and so.	197 59
Sudbury, Cong. ch. and so.	15 00
Waltham, Trin. cong. ch. and so.	146 83
Wayland, Miss Sarah Tuttle,	500 00
	1,766 03

Middlesex North and Vicinity.

Acton, Cong. ch. and so.	2 50
Ashby, 2d parish,	3 00
Fitchburg, Calv. cong. ch. and so.	46 83
Harvard, Evan. cong. ch. and so.	23 00
Lancaster, Evan. cong. ch. and so.	21 00
Leominster, Evan. cong. ch. and so.	7 00

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Littleton, Evan. cong. ch. and so.	11 00
Pepperell, Cong. ch. and so.	28 25
Shirley Village, Cong. ch. and so.	20 00
Westford, Cong. ch. and so.	5 75
	168 33

Middlesex South.

Framingham, Hollis evan. ch. and so.	81 65
Holliston, Cong. ch. and so.	30 50
Hopkinton, Cong. ch. and so.	28 45
Marlboro', Union ch. and so.	40 48
Saxonville, Edwards ch.	31 58
Sherborn, Cong. ch. and so.	18 50
	231 16

Norfolk County.

Brookline, Harvard ch.	247 06
Dedham, 1st cong. ch. and so.	60 65
Franklin, Cong. ch. and so.	106 97
Medway, 1st cong. ch. and so.	25 46
Randolph, 1st cong. ch. and so.	50 25
Roxbury, Eliot ch.	20 00
Vine st. ch.	100 00
	610 39

Suffolk County.

Boston, Soc. of Rev. Dr. Adams, Essex st. $97.40; John Tappan, Esq., $100;	197 40
" " Rev. Dr. Alden, South Boston,	91 40
" " Rev. Drs. Blagden and Manning, Old South,	208 40
" " Rev. Dr. Kirk, Mt. Vernon,	149 76
" " Rev. Mr. Todd, Central, a friend,	50 00
" Park st. ch. and so.	76 88
" Rev. H. B. Hooker, D. D., $10; a friend, $10;	20 00
Chelsea, A friend,	10 00
	803 84

Worcester Central.

Holden, Cong. ch. and so.	10 00
Leicester, 1st cong. ch. and so.	16 90
Northboro', Evan. cong. ch. and so.	17 00
Worcester, Central ch.	173 40
" 1st ch.	57 00
" C Neville, $30; Samuel Pierce, $8;	38 00
	312 30

Worcester North.

Winchendon, North cong. ch. and so.	20 00
Templeton, Cong. ch. and so.	13 62
	33 62

Worcester South.

Grafton, Evan. Cong. ch. and so. (1 H. M.)	40 00
Millbury, 1st cong. ch. and so.	28 31
" 2d cong. ch. and so.	36 06
Whitinsville, Cong. ch. and so. 13 H. M.	519 00
	623 37

RHODE ISLAND.

Providence, High st. cong. ch. and. so.	73 62

MISCELLANEOUS DONATIONS.

Lake City, Florida, A. A. Knight,	4 00
Tallmadge, O., Mrs. Almira Scott,	20 00
Wayne, Mich., Rev. Charles Cutler,	10 00
	34 00

MAINE EDUCATION SOCIETY.

Prof. J. B. Sewall, Brunswick, Tr.

Augusta, Cong. ch. and so.	24 20
Bangor, 1st cong. ch. and so.	21 30
" Central cong. ch. and so. $104.22; Sab. sch. $25;	129 22
" Hammond st. cong. ch. and so.	23 78
Bath, Winter st. cong. ch. and so.	53 36
Brewer Village, Cong. ch. and so.	8 75
Dennysville, Cong. ch. and so.	21 00
Fryeburg, Cong. ch. and so.	20 39
Hallowell, Cong. ch. and so.	62 69
Limerick, Cong. ch. and so.	6 00
Lyman, Cong. ch. and so.	13 60
Norridgewock, Cong. ch. and so. $10; 3 members, $12;	22 00
Orono, Cong. ch. and so.	2 50
Portland, State st. cong. ch. and so.	69 00
Saco, Benev. so. in 1st parish,	33 00
Yarmouth, Cong. ch. and so.	18 30
" Central cong. ch. and so.	3 75
Contribution at the annual meeting,	71 10
	603 94

NEW HAMPSHIRE EDUCATION SOCIETY.

Campton, Cong. ch. and so.	14 00
Chichester, Cong. ch. and so.	6 35
Colebrook, Cong. ch. and so.	10 21
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Hampton, Cong. ch. and so.	11 00
Haverhill, Cong. ch. and so.	18 00
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Hollis, Cong. ch. and so.	29 40
Jaffrey, Cong. ch. and so.	5 00
Keene, Ladies' Education Soc.	31 00
Littleton, Cong. ch. and so.	9 00
Marlboro', Cong. ch. and so.	10 76
Mount Vernon, Cong. ch. and so. (bal. for 1 H. M.)	30 00
Peterboro', Cong. ch. and so.	15 00
Plymouth, Cong. ch. and so.	13 00
Sanborton, Cong. ch. and so.	12 25
Sullivan, Cong. ch. and so.	10 33
Swanzey, Cong. ch. and so.	15 39
West Boscawen, Education Soc.	13 25
	283 94

VERMONT EDUCATION SOCIETY.

Mr. John T. Thurston, Montpelier, Tr.

Bennington, Cong. ch. and so.	22 00
Brattleboro', Cong. ch. and so.	127 89
Clarendon, Cong. ch. and so.	10 00
Enosburg, Cong. ch. and so.	12 00
Fayetteville, Cong. ch. and so.	10 00
Greensboro', Cong. ch. and so.	16 30
Hartford, Cong. ch. and so.	10 00
Newbury, Cong. ch. and so.	25 20
Peacham, Cong. ch. and so.	71 00
Pomfret, Cong. ch. and so.	8 30
Royalton, Cong. ch. and so.	14 50
Sheldon, Cong. ch. and so.	20 00
Springfield, Cong. ch. and so.	26 00
Swanton, Cong. ch. and so.	15 00
Waitsfield, Cong. ch. and so.	13 00
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Windham, Cong. ch. and so.	19 09
Windsor, Cong. ch. and so.	15 65
	440 03

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Edward Goodwin, Esq., Hartford, Tr.

Avon, Cong. ch. and so.	16 88
Branford, Cong. ch. and so.	8 50
Bristol, Cong. ch. and so.	37 10
Danbury, 1st cong. ch. and so.	63 00
Durham, 1st cong. ch. and so.	16 00
East Windsor, Cong. ch. and so.	33 68
Glastenbury, Cong. ch. and so.	52 69
Hartford, Asylum Hill ch.	81 71
" Centre ch.	142 83
" Pearl st. ch.	45 94
Manchester, Cong. ch. and so.	15 86
New Haven, Chapel st. ch.	51 12
" North ch.	44 80
New London, 1st evan. ch.	149 77
Norwich, Broadway ch.	76 59
" 2d cong. ch.	91 66
Plantville, Cong. ch. and so.	39 83
Plymouth, Cong. ch. and so.	5 41
Stamford, 1st cong. ch. and so.	14 91
Suffield, 1st cong. ch. and so.	13 00
Trumbull, Cong. ch. and so.	15 00
Willimantic, Cong. ch. and so.	5 00
Winchester, Centre cong ch. and so.	5 80
	1,027 08

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[Constituted since April 30, 1867.]

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A subscription or donation of seventy-five dollars a year, continued for seven years, constitutes what is called a Temporary Scholarship; with which the Society will aim to carry one young man through his course of education for the ministry.

FORM OF A BEQUEST.

Item.—I do *hereby give and bequeath* to the American Education Society the sum of dollars, to be paid within months after my decease, and to be applied to the uses and purposes of that Society.

ROOMS OF THE SOCIETY.

The Rooms of the American Education Society are at 15 Cornhill, Boston.

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METHODS OF PROVIDENCE.

A

SERMON,

DELIVERED BEFORE THE

AMERICAN EDUCATION SOCIETY,

AT THE

ANNIVERSARY MEETING IN BOSTON,

MAY 26, 1868.

BY REV. WILLIAM M. BARBOUR,
SOUTH CHURCH, PEABODY, (FORMERLY SOUTH DANVERS,) MASSACHUSETTS.

BOSTON:
PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.
1868.

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SERMON.

I KINGS xvii. 9.

ARISE, GET THEE TO ZAREPHATH, WHICH BELONGETH TO SIDON, AND DWELL THERE; BEHOLD I HAVE COMMANDED A WIDOW WOMAN THERE TO SUSTAIN THEE.

THE miracles of the Scriptures are like works of art. They first of all, arrest attention, as objects of extraordinary interest. They present ideas in sensible form. While they have much in common, each has something peculiar in subject, situation, grouping or color. The longer they are studied, the more fully do they reveal the author's thought. In fine, they concentrate for purposes of instruction, the times of their theme, the characters of their personages, the ideas of their author, and his powers of expression. In a marked manner, does this miracle fulfill these conditions. It arrests attention, simply as a remarkable occurrence; it presents truths about God and his ways, in a condensed and impressive form; it has much in common with other miracles, yet it has its own peculiarities; the longer it is studied, the more fully it reveals the author's thought; and, as to the power which gives the thought a form, that is its most valuable feature. And it ought to be added, that this miracle like every lasting work of art, embodies a *living* truth. What is here concentrated, is expanded in life. The world still has its Elijahs, its widows, its narrowing means, its multiplications by divine power. And we are blest in knowing what is here seen in narrow compass, that no phase of life lies outside the realm of providence,—that no matter how deep may be the poverty of the good, though the very earth they walk to bless may refuse them bread, they are not neglected of God.

This, I understand to be the central idea of this Scripture. Around it are clustered many useful and beautiful truths, deepening its impression, and, by so doing, instructing us in the divine methods of relieving distress.

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Seeing, then, or thinking we here see, Providence in a picture, let us endeavor to point out in it, certain things indicative of a divine interest in those under privation.

And it is needless to conceal, that in carrying out this design, such a selection of methods of relieving will be made, as will admonish to faith and patience, the Directors, and friends, of this meek and lowly Society, in continuing a service for God and the church, which both his word and providence are honoring with approval.

I. In this request made of the widow to sustain the prophet, we have a token of the fact, that when God has a benevolent work to do, it is in his plan to stir up the benevolent to undertake it. "I have commanded a widow woman there to sustain thee."

That this is in accordance with a design wide as life, is apparent from the very make of things. See the divine urgency to benevolence, in the beauty of every giving thing. The greatest natural giver, is the most glorious natural object. How grim is the earth, as it gets seed, and shower, compared with its golden flush, in offering its autumn gift. And, if any one will watch the birds, he will see that the sprightliest movements, and the most cheerful notes, belong to those that feed their neighbors. Even in their sportive peckings, it is noticeable that the fed bird has a demureness of look and chirp, which seldom appears in the bird that feeds. And, saying nothing of the grace of soul in him that bestows, contrast the forbidding form of the griping hand, with the grace that accompanies obedience to the command, "Open thy hand wide." In fact, there is a natural predestination to blessedness for the benevolent, discoverable in the structure of things seen and temporal.

Nor is this all. Not only do the functions, but the relations of things, indicate the divine desire, that the work of benevolence be undertaken by man. Plenty and want, sympathy and sorrow, crave one another, as urgently as the separated cup and ball of a joint. When united, their mutual service evinces the divine desire, that they should meet one another. And, so, wherever the will of God is done, we as certainly see the needy relieved, and the downcast cheered, as we see the honeycombs filled from the sweetness of the flowers.

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But we must go beyond mere forms and relations, for evidence of the urgency on man to benevolence. The history of philanthropy is crowded with evidences, that the Spirit of God is abroad in life, inciting men to relieve what is ripe for relieving. That the divine hand is in such movements is undeniable, from the unexpected discipline that frequently surprises good men into their missions. Ask John Howard, in his early manhood, if he has any idea of opening the prisons of Europe, to let their wretchedness escape, and he knows not the meaning of the question. But, ask him, after being thrown into a French prison himself—becoming qualified by suffering, to be an apostle to the bound—and he knows no denial. In a strange way the Lord prepared him for the work awaiting him, and as soon as his ears were opened of God to the prisoner's sighs, he followed those sighs as if they had been angels' whispers.

And so is a divine influence discernible, in those cases where hearts have been led to pine, for they knew not what; and whose pining ceased only in relieving others. And the same is true where the conversion of one to Christ—like the Apostle Paul, or Jonathan Edwards—has been a signal for a general advance of Christian work. The same is true where several indefinite purposes at length crystallize in unity of effort, as in the history of our Home and Foreign Missions. Who can trace other than a divine influence directing a handful of men in a study, or by a haystack, to begin the enlightening of the dark nations. And he has a vast imagination, who believes, that without any divine agency, the masses have the Bible free; and the poor have it without money, and without price. The tear on the Welsh girl's cheek, with its glistening reflectors on cheeks of every color, as simple cause and effect, is too much even for a romancist's fancy.* But granting the need, and the desire of God to supply, and any method is welcome. To enlist others is his way. In higher phases of life, it is his way. To increase the divine life in the human, it is the method of grace to stir those lying close to the neediest, to prayer and effort. It is as certainly indicative of the rise of the Sun of Righteousness, as the dawn is indicative of the coming day, when some for the sake of others, are stirred to welcome him.

* The idea of a charitable distribution of the Scriptures, was first suggested to a good man, by a little girl's grief, at the want of a Bible.

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We are not surprised, then, to read that this poor family was commanded to take a part, in caring for the prophet. It was only a carrying out of the providential method, that where anything can be stirred, to undertake what God desires to see done, it will be stirred. Where no human hand could be used, God made a raven his almoner, sooner than want one. Why should not Providence, as here condensed, repeat its methods,—why should not a modern Anniversary-list of meetings, indicate a stirring of the good to undertake the relief of almost every necessity. We are under the God of Elijah—the God who said to man at his creation, "I have given you power over all these things,"—and who urges man to use his delegated sovereignty, in hearing and answering the prayers of the poor.

II. This incident, in condensed form, shows that it is in the divine method of providing, to afford the benevolent the means to accomplish what they undertake.

As soon as this widow undertook the prophet's support, she found that she had the means to support him. While her will, and the prophet's necessity lasted, the divine supply never failed. The prophet made no request beyond her ability to grant: he asked no luxury: he promised no luxurious return; but simply told her that if she did what she could to-day, God would see that she could do as much to-morrow. "As the Lord liveth the food given to me shall not fail."

This needs little comment; for every person knows its truth. Our homely proverb, "Where there's a will, there's a way," has its origin here. Perhaps it should be expanded to, "Where man has a will to give, God has a way to bestow." It is not our purpose to maintain, that because this food failed not, every charitable undertaking will be miraculously supplied, for that cannot be maintained; but to show, that what is here in concrete form, has a place in the general method of providence. There are interruptions to its working; but these occur from the crossing of the general purpose. But let us first see to the general truth. It is supported by the law of demand and supply. Ordinarily, man by man, the world is fed. The Hearer of the prayer, "Give us this day our daily bread," has a general decree, covering an answer to it. And yet, there are few things that call for a more vigorous faith than this, "The Lord will provide the fit thing, at the fit time." This calls attention to the main interruption of the general order. The

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freedom of man is of greater importance than supply to the needy; and, respecting the higher law of freedom, the Ruler of providence puts himself under bonds to withhold, if man does not co-operate with him. This widow, for instance, might have refused to give of the little she had. Had she done so, she would not have frustrated the general order of the divine providing, she would only have interfered with its action in a particular case. The prophet still would have honored God, in providing for him notwithstanding her unbelief.

And so, from what did not happen in this case we see what does happen in other cases. The human will interposes. Man's inhumanity to man, man's inhumanity to himself, keeps bread from the hungry after Providence has furnished it. It is within our memory, that American vessels, laden with corn, floated around Great Britain, almost at many an empty barrel's mouth, and yet not in, till an obnoxious tax on corn could be repealed.

But, these general considerations do not touch the most convincing proof of the divine interest in the needy here adduced, namely, that in times of diminishing supply, it is in the divine method, that those who will give, shall not lack wherewith to bestow. We read promise, and performance, in vain, if this daily renewal to fill a benevolent hand, is not an earnest of the drift of providence. As we read it, history is dense with facts, showing that when those willing to impart what lies in their hands, are shut up to God, for means to carry on their works of love, they find themselves shut into the divine treasury. Always—be it firmly held—keeping their own will out of the way; always—let this too be remembered—imparting what is on hand at the time, we believe it to be in the divine system, in some way to furnish such givers with means. If this narrative does not encourage us to believe in this, as one of the divine ways of showing an interest in the needy, in what does it instruct us?

This, I repeat, is the gist of the miracle. Sooner than see the barrel empty, the miracle of autumn is wrought in a moment. Through many a winding maze of secondary causes, intermixed with time and care and tears, it may be; yet, substantially, the same results indicate that, "When the poor and needy seek water and there is none, I the Lord will hear them. I will make the wilderness a pool of water and the dry land springs of water."

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One notable provision for those who desired to distribute, is fresh in every memory. Five years ago, over the sea, there were hungry families to be fed. Supply was scanty; for those who had most means, had least will. Where shall the friends of the starving look? At once they would have looked to this land of plenty; but they dared not. Lies, in favor of injustice, had been told between that land and theirs,—the sea ran wider between them than before. And so they prayed, as the Lord had said; but prayed with less faith than they would have done, had not they feared that a famine of American sympathy, was added to a famine of American cotton. But, in both lands the benevolent were desirous to relieve; and so across that ocean which floated an Alabama to take the bread from many an American's mouth, went a Griswold, laden with bread for the hunger-bitten. According to the measure meted to America, the rock of Horeb, unstruck, would have filled a pool for Israel, before these vessels had crossed each other's wake; but God must let willing hands feed the poor, and wherever food comes from, in the hour of dire necessity, come it must. And come it did. And why not? Ought those who are workers together with God in distributing to necessity, to fear that a bankruptcy for want of means, will disgrace them? If he says, "I command," and to the last thing on hand is obeyed, on whom falls the provision for the next day's want? Must it not be in His plan, then, to give the benevolent means to work?

III. Again, it is here seen that it is in the divine method of providing, to make the sustenance of others the means of bringing increase to those sustaining them. Most likely, this widow had perished in the common want, had she not undertaken the keeping of Elijah. At any rate, it was by this means, that she increased her garner. "She and her son did eat many days."

This adds to the variety of ways, in which men are enticed to assist one another. This is not presented as the most powerful of motives; yet since it has a place in the divine method of providing, the glory of God demands its exposition.

The working of this arrangement is simple and natural. It works like the laws of sowing and reaping. He, who under it, sows sparingly, reaps sparingly. But, as to honor Nature with fullness of seed and culture, is not only to enhance the pleasure of

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farming, but to fill the barn, so to bestow when Providence opens a want is, incidentally, to secure support.

And, let it be said that the return comes in kind with the bestowment. Not that money given, directly comes back in cash, with interest; but influences flow from the gift, which, in some form uphold the benevolent in their career. See how this general law is working. The generous employer, who never takes mean advantages of his men; whose very presence is a benediction, moving among them only to bestow of his own self, suffuses his whole business with a generous spirit. His property is generously cared for; time is husbanded; labor is free. "He gives, and it is given to him again."

But, be it remembered, that if benevolence is infectious, so is its opposite. As one sows, so he reaps. An English Parliament once voted seventy thousand pounds for the Queen's horses, and thirty thousand pounds for public education,—the reward has come in beautiful horses to the Queen, and ignorant children to the country. But this is too gross a view to take of the reflex influence of benevolence,—as if all giving is in money, and is not bringing blessing if it is not bringing wealth. "Man does not live by bread alone; but by every word which proceedeth out of the mouth of God."

Indeed, on entering the spiritual side of life, ordinary observation discloses that outlay is but abundance in disguise. The history of this Society, could it be spiritually discerned, would clearly expound this truth, that benefactors are themselves beneficiaries. See from what a sort of discipline—the discipline of narrowness—this Christian body tries to save. It does not profess to sustain, but simply to aid in exigency, to deliver from the cramp of a calculating nearness, to abate that stifling of the generous emotions, which injures a nature bound to penury, or even closeness, in everyday life. Scorch the rising ministry with anything, and out it goes to spread the blight. "Like priest like people," fearfully binds on them what the ministry *is*, as well as what it *does*. Let the preacher's soul have free course, and after its manner will the people feel. Watch the effect of a hesitating thought, laid mincingly before the people, by one who but half believes in his own narrow conception, and what have the people suffered, of cramping, chilling, ungenerous emotion. Contrast this with one gene-

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